A MOST EXCELLENT AND HEAVENLY SERMON.

Vpon the 23. Chapter of the Gospell by Saint Luke.

Text. LVKE. 23. 28.

Weepe not for me, but weepe for your selues.

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Text. Luc. 23. 28.

Weepe not for mee, but weepe for your selues.

RIght Honourable, right Worshipfull, and welbeloued: 4. sorts of people were about our Saviour Christ, when Christ was about his Passion: The first were executioners, and they tormented him; the second were Iewes, and they mocked him; the third were lookers on, and they marked him; the fourth were wel-willers, and they lamented him. Nowe, although it is likely, that amongst these his well-willers, diuers godlie men wept for him, as *Ioseph* of *Arimathea*, *Gamaliel*, *Nicodemus*, and such like; yet it is certaine that more women wept than men. More women wept than men, partlie by

the permission of men, who thought that the womens weeping, came rather from weakneſſe in themſelues, than for loue towardes Chriſt: and partlie by the prouidence of God, who ſuffred more women to weepe than men, that the women who bewailed Chriſtes death, might condemne the crueltie of the men that procured it.

Now the women wept alſo more than the men, either of a naturall affection, or els of a voluntarie diſpoſition, naturallie ſubiect to manie either affectionate paſsions, or paſsionate affections; as it is written of the woman, that ſhe is *Perideès Philodacres*, Fearfull & eaſilie giuen to weep. But touching theſe Women, that which otherwiſe was naturall in thē, was here voluntarie: for the ſinne of a woman was the ruine of a man; & therefore theſe Women willinglie wept the more, that though a woma did moſt in the ſeconde death of the

first

first *Adam*, so she may do least in the first death of the second *Adam*. For it was *Eue* a woman, who betraied the first *Adam* with an apple, & caused him to sinne; but it was *Iudas* a man, who betraied the second *Adam* with a kisse, and caused him to die. Wherfore principallie indeed, Christ speaketh to the Women, because both more women wept than men, & the women also wept more than the men; more women, more weeping: yet indifferently he speaketh to all his dere frends, *Weepe not for me, but weepe for your selues*. At the first the woman began in disobedience, and tempted *Adam* to eat of the forbidden frute: yet since that, *Marie Magdalen*, and *Marie* the Virgin, and the women here with diuers others, haue farre exceeded men in all obedience: vnto them rather than vnto men hee turneth his speech, and yet saith generallie, *Weep not for me, but weep for your selues.*

In which sentence I will obserue as manie parts as there be words, eight words, eight parts: The first is, *VVeep not*; (that is) weepe not too much: The second, *but weepe*; (that is) weep not too little: The third, *weepe not but weep*; both together: The fourth *for mee*; not too much for my death: The fifth, *for your selues*; not too little for your owne liues: The sixth, *for mee, for your selues*; both together: The seauenth, *VVeepe not for mee*: The eighth, *but weepe for your selues*. God graunt that our hearts may be so affected with the consideration of these excellent matters, as they may bee most to the increase of our comfort in him, and his glorie in vs.

The first part,

VVeepe not. When *Iairus* wept for his daughter, *Luc.* 8, 59. Christ said vnto him, *weepe not*. When *Rachel* wept and would not bee comforted for the losse of hir sonne *Beniamin*,

seeing so few of hir children left, *Ier. 31.16.* the Lorde saide vnto hir, *weepe not*. When a poore Widdow wept for the death of hir onely sonne, *Luc. 7.13.* Christ saide, *weepe not*: and so Christ here, seeing manie *Iairus*, manie *Rachels*, and manie Widdowes weeping for the sonne of God, saide vnto them, *weepe not*, forbidding immoderate weeping: which is condemned in *nature*, in *reason*, and in *religion*. In *nature*: for the earth being moderatelie watered, is couered with corne, and reioiseth in the harueſt, *Psal. 65. 12.* But when in winter it is ouerflowed with water, it is fruitles and barren. The water when it is quiet and calme, bringeth in all manner of merchandise: but when the sea stormes and roares too much then the verie ships doo howle and crie, *Esa. 23.1.* The aire when it looketh brightlie & chearfullie, refresheth all thinges: but weeping too much, that is, raining too much, as in *Noahs*

floude, *Geneſ. 7. 12.* it drowneth the whole world. The fire being ſprinkled with a litle water, burneth more clearly: but if wee caſt too much water into the fire, it will neither giue heate nor light. The eie hath twice ſo many dry skins like ſluces to ſtop vp the courſe of tears, as it hath moiſt humors like channels to let them flowe forth: for it hath but three of the one, and ſixe of the other. And if all the body were an eye, and there were no eares, where were then the hearing? And if all the eye were a moiſt humor, and there were no dry skins in it, where were then the ſeeing? Seeing then too much weeping is in the earth barrennes, in the water ſhipwrack, in the aire an inundation, in the eye blindneſſe, and too much water putteth out the fire: certainely, if the earth could ſpeake, and the water ſpeake, and the aire ſpeake, & the eye ſpeake, and the fire ſpeake; they wold all ſing a ſong of fiue parts

and

and say together, *We must not weepe too much.*

Secondly it is forbidden in *reason*, that saith, *Ne quid nimis*; Beware of too much: *etiam mel si nimium, ingratum*; which is thus translated, *Pr. 20. 27.* It is not good to eat too much honnie: and if it be not good to eate too much honnie, it is naught to eate too much wormwood, The *Aegyptians* when they wold describe tears, they painted *Onions*, gemmes, for so saith *Suidas*, *Margaritai deloûsi dacrôon apoeroian*, *Onions* hieroglyphically signifie, shedding of teares: for as they are called *Unions*, because they grow one by one, and no more; so tears ought to proceed easily one by one, and not immoderatlie; according to that of *Seneca*, *Quod quotidie faciendum est, illud moderatè*; That which we must doo daylie, we must doo it moderatelie: so that if we cannot quite stoppe the issue of our teares, as shee in the Gospell coulde

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not stop hir issue of blood; yet wee must *reseruare lachrymas*, so weep to daie, as we may weep to morrow; & keep teares alwaies in store for some other occasion. For wee know that *Heraclitus* when hee had wept, and sowced himselfe in sorrow all his life time, at length died of a dropsie: and so (as I may saie) drowned himselfe in his owne teares: and *Niobe* by ouer much weeping, was turned into a stone, euen as *Lots* wife for looking backe vnto *Sodom*, was turned into a pillar of salt. It was one of *Pythagoras* poesies, *Mè esthie in tén cardian*, not to eate the heart: but too much heauinesse eateth the heart of man; which is thus expounded in the Prouerbes of *Solomon*; *As a Moth fretteth a garment, and the worme eateth wood: so heauines hurteth mans heart.* Now, if we must not eate vp the hart with our teeth, wee must not teare it with our teares. Therefore euen blinde *reason*, such as the Heathen

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man had, dooth yet clearelie ſee this that we muſt not weepe too much.

3 But *religion* goeth a ſtep farther. For when God had placed man in the Garden of *Eden*, a place of pleaſure, he did prouide all things therein which might be for his delight; as his Wife vvho vvas equall to him to accompanie him, all other creatures farre inferiour vnto him, the earth to tread on, and to yeelde him increaſe, the trees that did ſtād about him, the riuers that did run beſides him, gold to trample on, pearles to looke on, the beaſts to name them, the hearbes to feede on, and the flovvers vvhich he did ſmell too; all theſe ſerued for his delight and ioy: and afterwardes vvhen ſentence vvas pronounced againſt the man, that he ſhould liue in ſorrovv about the fruits of the earth; & againſt the woman, that ſhe ſhould haue ſorrovve about the fruite of hir vvombe: yet it pleaſed GOD to aſſvvage and ſvveeten our ſorrovves

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with diuers singular comforts; as first by the holie Spirit, which is the euerlasting comforter; secondly by a good conscience, which is a continual feast-thirdly, by the holy Scriptures, which are (as it were another Paradice; lastly by an vnfained faith, by which wee haue peace with God. Therefore saith *Athanagoras, Ameideîs caì scaioùs légoo, toûs tè lupe vpeicotas.* I count him too seuere and foolish, that will yeeld to too much sorrow. I account that hee hath no spirite, no conscience, no scripture, no faith in God, that will yeelde to too much griefe: and *Hierome* speaketh more plainely, *Detestandæ sunt istæ lachrymæ quæ non habent modum*, I abhorre those teares and that weeping wherin there is no measure: it is a very hell vpon earth, and an entrance (euen in this life) into that woful place, where there is nothing but weeping & gnashing of teeth. So that immoderate weeping is condemned in *Nature*,

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which teacheth all things; in *Reason*, which teacheth all men; and in *Religion*, which teacheth all Christians, that we weepe not too much: Thus much of weeping too much, which is the first part, *Weepe not.*

The second Part.

Now a little of weeping too little, which is the seconde part, *but weepe.* They to whome Christ spake these words at the first, offended in exces; therefore hee beginneth thus, *weepe not*: but I will shift the words, & begin thus; *but weepe:* for we commonly offend in the want of weeping, sildome in the excesse. The reason is, because wee lacke *Charitie*; which being threefolde, the greatest worke of *Charitie* toward our selues, is *Repentance*; toward our neighbour, is *Preaching*; toward God is *Praier*: & all these require some teares. So that if we weepe so little, as that we weep not at all, we weepe too little: which wee must not doo.

Repentance

1 For the first, touching *repentance*, one saith plainlie, *Hoc ipso sunt maiores tumores, quò minores dolores*, The lesser thy sorrowes are, the greater are thy sinnes: but on the other side *The heads of the Dragons are broken in the waters, Psalm. 74. 13.* euen strong and vile sinnes, are washed away with tears. Teares are like *Aqua fortis*, to take out the hand-writing that is against vs, *Coloss. 2. 14.* Before it was engrossed in parchment, nowe it is scribbled and written in paper; and if wee blurre it and blot it with our teares, then God can not reade it nor see our sinnes. *Alcuinus* saith, *Lauandum est cor pœnitentiæ lachrymis*, we must wash our hearts in the troubled poole of *Bethsaida*, in the troubled teares of *repentance*. For as in a well (except there be some water in it) we cannot easilie see the filth and baggage that lieth in the bottome: so in our hearts vnles there be sorrowe, and teares in our eies, we cannot see

Lauandum est cor pœnitentiæ lachrymis

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our sinnes. Teares make our sinnes seene & not seene, not seene to God, and yet seene to vs: God not seeing them, forgiues them; we seeing thē, amend them. *Plinie, lib. 23.* writeth, that the teares of the vine doo cure the leprosie: euen so the teares of the vines, the faithfull, grafted into the true vine Iesus Christ, doo cure the leprosie of sinne. And *Augustine* saith, when the winges of the Eagle waxe olde, shee plungeth them in a fountaine of water, and so renueth hir strength, as it is in the Psalme: so a Christian must bath and wash the olde man in sorrowe and teares, and so shall hee become lustie and strong. The sinnefull woman in the Gospell washed Christs feete with hir teares: a strange sight; oft haue I seene the heauens wash the earth, I vnderstand that well enough: but neuer did I see the earth wash the heauen; yet now I see it, an earthlie and a sinnefull woman washed the heauenlie feete of Christ.

Teares cure the leprosie of sinne.

Christ. But because shee washed Christs feet with hir teares, therefore Christ crowned hir heade with hys mercies. The prodigall sonne when he had come by weeping crosse, and cried *peccaui*, straight way was receaued: whereuppon *Augustine* saith, *Quantum valent tres syllabæ?* See what force there is in three syllables. *Ou donatai*, saith Ambrose, *to emarton aeousas*, &c. God hearing a sinner in true contrition vtter but this one word, *I haue sinned*, is in a manner so charmed with it, that hee hath no power ouer himselfe, hee cannot but graunt remission. *Peter*, though hee were an olde man in yeares, yet hee was a childe and a verie childe in teares; he lept ouer into a sea of water to come to Christ, and he lept also into a sea of teares to come vnto Christ: therefore saith *Cyril*, *Locum flendo recepit, quem negando perdiderat*; he recouered that place by weeping for his offence, which hee had

loft by denying his Maſter: & though he denied him ſaith *Nazianzen*, God is more merciſull, than man can bee ſinneſull, if man will bee ſorrowfull. Wherefore wee may ſee this in the example of *Peeter*, that weeping is the beſt ſalt-peeter to reliſh our repentance, that wee may get our pardon.

2 Touching *Preaching*, the voice of a Preacher, ſhould be *the voice of a Crier*; which ſhoulde not pipe to make the people dance; but mourne to make the people weepe. Hence is it, that in the old lawe, none that was blinde, or had anie blemiſh in his eie, might ſerue at the Altar: but he muſt haue two eies, that hee might weepe in his Preaching. And the oblation of the purified woman, was a paire of turtle Doues, or two young Pidgeons; a paire of mournfull eies. And at the offering of their firſt borne, they praied that afterward he might haue ſuch eies himſelfe. For *as the*

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Doues flie to the windowes, *Esa.* 6.8. so the Preacher hath no other refuge, but to flie to his windows, that is to his eies glazed with teares, when hee weepeth for the sins of the people. Christ is much delighted with these kinde of eies, saying so often to his Spowse in the *Canticles*, *Thine eyes are like the Doues, like the Doues vpon the waters, which remaine by the full vessels*: and the holie Ghost descended himselfe in the forme of a *Doue*: and the Prophetes vsually receiued their Prophecies by the Riuers of waters, as *Ezekiel* had hys Prophecie deliuered him by the Riuer *Cobar*, *Daniel* beside the Riuer *Tigris*, *Iohn Baptist* beside the Riuer *Iordan*; and they preached them not so much with words, as with Riuers of teares. *Dauid* was a mightie man, he slew a Beare, & tare a Lion in peeces, and laide about him meruailously; yet when he came to Preach, *his eyes gushed out with teares, because*

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men kept not Gods law: *Ieremie* saith, *Oh that my heade were full of water, and mine eyes a Fountaine of teares*: and *I protest* (saith *Paule*) *that for these three yeares I haue not ceased to warne euerie one of you with teares day and night*. *Augustine* saith, it must be done, *plus gemitibus quàm sermonibus, & affectu quàm affatu*; more with sighing, than with speaking; and with weeping than with words: and *Prosper* saith, his words must mooue, *non applausum sed planctum*, not his own praise but the peoples profit, in mourning for their sinnes: and *Ierome* saith, *Sint eorum lachrymæ tuæ laudes*, let their teares be thy cōmendation. Wherfore, as that is an idol & no god, *that hath eies & sees not*: so he is an idol shepheard & no louing pastor, that sometime weepes not in his preaching. 3. Touching *praier*, *I ames* saith, that *the praier of the iust man auaileth much, if it be feruent*: for a feruent praier cōmeth frō a feruēt spirit

 that is

is wholly inſpired by the holie ſpirit, *who maketh requeſts in vs* and for vs, *with ſighes and grones that cannot bee expreſſed.* The *Pſalmiſt* ſaith, *Pſalme, 147.18 Hee ſendeth out his word and melteth them; he breatheth out his ſpirite, and the waters flowe.* He breatheth out his ſpirite, when the Holie Ghoſt mooueth vs to praier; and the *waters flowe*, when the teares trickle downe our eies: and as a ſeething pot runneth ouer, ſo a heauenly minded minde, ſeething like a pot (as it were) and boyling in feruent praier, ſaith with the Prophet *Dauid Pſalme 142. 4. I powre out my verie heart. Auguſtine* ſaith, *Quò quiſque ſanctior, eò eius in orando fletu vberior*, The more holie a man is, the more abundant is his weeping in his praier. For as the Oliue tree is moſt abundant in frute when it diſtilleth: So a Chriſtian is moſt plentifull and powerfull in praier, when he weepeth. Herevpon ſaith *Dauid*, that he is *like a greene*

Oliue

that I vnderſtand well inough: but what ſhould the other words mean trow you? Haue teares tongues, or can they ſpeake? Yea, I dare boldlie ſpeake it, the clowd-cleauing thunder of almightie God, cannot make ſuch a ſound and noiſe in the eares of man, as the teares of men doo in the eares of God: therefore *Dauid* before he praied, ſaith, *Heare my praier, keepe not ſilence at my teares, Pſal. 39. 12.* and when he had praied, he ſaith, *The Lorde hath heard the voice of my praier, Pſa. 6. 8. for he had mingled his drinke with weeping, Pſal. 102. 9.* And where was the drinke of his, but in the cup, of which he ſaith in another place, *I will take the cup of ſaluation, and call vppon the name of the Lorde.* And as he mingled his drinke, ſo hee mingled his praier with weeping. As *Eliſha* therefore caſt ſalt into the waters, to make them ſweete; ſo muſt we ſeaſon our praiers with ſalt tears, to make them ſauerie vnto GOD.

So then, a man cannot loue himſelfe aright, if he do not ſometimes weep in *repentaunce*; nor his neighbour aright, that doth not ſometimes weep in *Preaching*; nor God aright, that doth not ſometimes weep in *praier*: and we muſt not be like the Stoicks, which were moued with no affections; but wee muſt be mooued with this, as this ſecond part ſheweth, that we may *weepe*.

The third part.

The third part is; *VVeepe not, but weep*: which noteth, that ſeeing both the exceſſe and the defect are to bee eſchewed, therefore the true meane which wee muſt keepe in weeping, conſiſteth in this equal intermingling of theſe two extremities, *VVeep not, but weepe*, both together. *VVeepe not* ſaith he, for too much is contrarie to nature: *but weepe*, for too little is contrarie to repentance. *VVeepe not*, too much is contrarie to reaſon: *but weepe*, too little is contrarie to preaching.

Oliue tree in the house of his God, Psal. 52.8. and our Sauiour himselfe went often to *the mount of Olives*, where he offered vp praiers and supplications with strong cryinges and teares: and therefore hee willeth vs also to haue faith as a grain of mustard-seed: now *mustard-seed* is called in Greek, *Sírapi, parà tò sinestha, toûs opos*, because it makes the eyes to water: so that he which in praier hath faith like a graine of mustard seede, hath eyes also as the fish-pooles of *Heshbone, Cant. 7.4.* watrie: and thereof Christ saith, *Cant. 4.9. Thou hast wounded my heart with one of thine eies*; weeping eyes: and if with one, much more then with both. For as *Synesius* saith, *Dácrua tès pasès retorías iskoroteta*, Weeping is the most forceable rhethoricke that can bee: and *Cyprian*, *Cùm spiritus hominis suspirat, spiritus Dei aspirat*; when the spirite of man sendeth out sighes in praier, the spirite of GOD sendeth downe

grace. And *Ambrose*, *Expectat lachrymas nostras Deus, vt profundat pietatem suam*: God looks that wee should powre out our teares, that he might powre out his mercies, as hee did vpon *Annah*, *Iacob*, and *Ezekiah*. For *Annah* weeping for a sonne, tasted of mercie: for looke how the salt vapors rising out of the sea, are turned into raine; so the salt vapours of sorrow arising out of hir soule, were turned into teares, and therefore hir praier was heard. And for *Iacob* he wrestled with God, *Genes. 32. 28.* but *Hosea* saith, he wrestled by weeping, and preuailed by praier, and so obtained the blessing. And *Ezekias* lying sicke, praied, and praying *turned himselfe to the wall, and wept*: and so with weeping (as with a gun-shot) he battered downe that partition wall, which kept Gods countenãce from him: therefore God saide to him, *I haue heard thy praiers and thy teares.* Whats that? *I haue heard thy praiers,*

that

ſorrowe: The *Iſraelites* did eate the Paſchall Lambe, there is a ioyfull ſorrow; but they eat it with *ſower herbs*, there is a ſorrowfull ioy: we muſt be as weeping, and yet alwaies reioycing; and wee muſt be as reioycing, and yet alwaies weeping: and ioy in both together, *weepe not, but weepe. Weepe not*: this is a fierie ſpeech, as when S. *Iohn* ſaith, *Apocalips. 19. 12. Chriſts eyes were as a flame of fire*, that is, ſubiect to no weeping: but *weepe*, that is, a watry ſpeech, as when *Dauid* ſaith, *I water my couch with my teares*: ſo that to reconcile theſe two ſpeeches together, wee muſt reconcile fire and water. In *Eliahs* ſacrifice (*1. King. 18. 38.*) there was both fire & water, ſo that the fire of the Lorde conſumed and licked vp the water of the altar.

So aſſuredly, our ſorrowfull ſpirit will be a moſt acceptable ſacrifice vnto God, as *Eliahs* ſacrifice was, if we haue both the fire of *Aetna*, and the

water,

water of *Nylus*; that the ardent fire of faith may consume and burne vp this flowing streame of loue. *Augustine, lib. 1. cap. 5. de Ciuitate Dei* writeth, that there is a fountaine in *Epirus*, which not only putteth out torches that are lighted, but also lighteth torches that are put out: and *Fulgosius* also reporteth, that ther is a fountaine in *Gallia* which with much boiling casteth vp flames of fire. The fountaine of teares which is in our eies, must bee like to these two fountaines, as we may see, *Psalme, 39. 2. 3. When my sorrowe was stirred, my heart was hote within me; and while I was musing, the fire kindled. When my sorrowe was stirred*, there is the first fountaine, *my hart was hote within me*, there is the torch lighted: and *while I was musing*, there is the other fountaine; *the fire kindled*, there is the flame burning. Where-vppon one saith fitlie, *Nec fluant oculi, nec siccant*; our eies must neither bee drow-

ching. *Weepe not*, too much is contrarie to religion: *but weepe*, too little is contrarie to praier. Saint *Paul* charged *Timothy, to be instant in season and out of season*: first *in season*, then *out of season*; teaching thereby, that vnseasonable oportunitie is better than seasonable importunitie: and yet to keepe a meane in exhorting is best, and that we must as well vse importunitie sometimes, so it bee in season, as to slacke an opportunitie at any time, though it were out of season. Euen so saith our Sauiour here, *Weepe not, but weepe*: first *weepe not*, then *but weepe*; teaching thereby, that not to weepe is better than to weepe, yet to keepe a meane in weeping is best; that we somtimes in not weeping, weepe, as alwaies in weeping, weepe not. For the Apostle saith, *1.Cor.7.30. That they which reioice, must bee as if they reioiced not: and they that weepe, as though they wept not*. They that reioice must bee

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as if they reioiced not: for *Ambroſe* ſaith, *Non ſolum dolor, ſed & lætitia habet ſuas lachrymas*; not onely ſorrowe, but euen ioye alſo hath teares appertaining vnto it: and *Gregorie* ſaith vppon *Iob*, *Vva acerba gaudium*; all the ioye which the godlie haue in this life, is as a ſower grape gathered out of time; and they yet weepe although they wept not: for *Macarius* ſaith, *Dárcya trophè eſtí*, Teares are a nouriſhment to the godlie ſoule: and *Ambroſe* againe, *Piis affectibus quædam eſt flendi voluptas*; to them that are well affected, weeping is a great pleaſure: they weep as though they wept not. Therefore as certaine leauen'd apples haue a ſweetiſh ſowrenes, and ſome old wines haue a ſowriſh ſweetnes; ſo our ſorow muſt bee ioyfull, and our ioy ſorrowfull: our ioye muſt bee ſorrowfull, as when Chriſt wept, there is ſorrowfull ioy; but Chriſt wept on Palme-ſundaye, there is a ioyfull ſorrow. For ioyfull

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drowned, not drie: if they want fire, they will be drowned; if they want water, they will be drie. Therefore *weepe not, but weepe*; fire and water must goe together. And this is the right moderation that we must keep in weeping, as appeareth in this third part, *Weepe not, but weepe*, both together.

The fourth part.

The fourth part followeth: *For mee*; that is, not too much for my death: for the death of Christ is the death of *death*; the death of the *diuell*, the life of *himselfe*, and the life of *mankinde*. The reason of all this, is his innocencie and righteousnesse, which maketh first, that as the life of Christ is the life of life, so the death of Christ is the death of *death*. Put the case how yee will, The gate of heauen had not been opened, *Mors mortis, morti, mortem nisi morte dedisset*, except the death of *death*, had by death brought *death* to death. Therfore

fore Christ before his death hee challengeth and threatneth *death, Hosea, 13.14. O death, I will be thy death*: & after his death he scorneth *death*, and calleth him droane to his face, *1. Cor. 15.55. Oh death! where is thy sting? O graue! where is thy victorie?* Aske death any of you I pray you, and say, Death, howe hast thou lost thy sting? how hast thou lost thy strength? what is the matter that very children doo now contemne thee, whereas Kinges and euen Tyrants did before feare thee? Death will aunswere, that the onely cause of this, is the death of Christ. When a Bee stingeth a dead bodie, he taketh no hurt, nor looseth his sting; but stinging a liue bodie, oftentimes looseth both his sting and his life too: so death stinging vs had no hurt, but kept his sting still, and tooke heart of grace thereby: but when Christ the life of vs all was once stung, the sting and strength of Death was cleane taken away, for he

oft his ſting, and his life too. And as the brazen Serpent, though as a Serpent it ſhould haue ſtung; yet it was ſo farre from ſtinging, that it helped all thoſe that looked vpon it: ſo death which as death, ſhould haue killed al thoſe that came neere, is ſo far from killing, that it is killed it ſelfe. The Hobgoblins, thoſe merrie companions, ſo long as they ſpeake in a vault, and haue vizards ouer their faces, are terrible vnto ſome, otherwiſe of reaſonable wiſedome: but if a luſtie fellowe come vnto them, and cudgell them well fauoredly, and take away their vizards, they become ſo ridiculous, that euen the boyes laugh them to ſcorne; euen ſo death, while hee ſpeakes in his vault, & hath his vizard on his face, is a terrible Bug-Beare; but when Chriſt comes and pulls away his vizarde, and canuaſeth him well, then he is ſo ridiculous, that all the Children of GOD laugh him to ſcorne, *O Death, where is thy ſting?*

And

And as the *Cumane* Asse did for a while terrifie his Master, with the Lions skinne which he had put vppon him; but when the skin was pulled ouer his face, stood as an Asse, & bare his Masters burdens: so death for a while made the children of God afraid with his Lions skinne, but now Christ hath puld the skinne from his face & conquered him, he becomes seruiceable to beare our burdens. Oh blessed bee God, that hath thus dismasked and disarmed death, that it can doo vs no hurt, but is made beneficiall vnto vs; for by it wee rest frō our labours. As he that felleth a tree vppon which the sunne shineth, may well cut the tree, but he cannot hurt the sunne; and he that powreth water vpon yron that is redd hote, may quench the heate, but cannot hurt the yron: so death might doo some hurt vnto Christ for the time in his humanitie, for that might suffer; but his Deitie coulde not suffer, nor bee

hurt.

Cannibals

art. The *Canibals* when they come
o rawe flesh, they eate it, and feede
vell vpon it, and are nourished ther-
y; but when they come to roasted
eate, they surfet, and die within a
hile after: euen so death, while he
id eate rawe flesh, the flesh of mor-
all men, was well fedde and became
rong; but when hee came to taste of
Christs flesh, of his humanitie seaso-
ned with his Deitie, he tooke a surfet
nd died within three daies after. It
had the same effect in him, it had in
Iudas, for as *Iudas* died, so *death* di-
d, hee was choaked and strangled,
when as on Easter daye Christ reui-
ued. Death (iwis) had not beene
brought vp so daintely before, hee
laied *Mithrydates* Daughters, that
ined vppon the poyson of sinne till
now; or els *Noahs* crow, that fed vp-
on the carrion of corruption: but
now that he tasteth of seasoned meat
he dieth. So that as *Fulgentius* saith,
Mors Christum gustauit, non deglutiuit.

Death

mit; Death did indeede taste of Christ, but could not swallow him vp: contrariwise, Christ as soone as hee had but a little tast of death, did deuoure him and swallow him vp; and so the death of Christ, by reason of righteousnes, is the death of *death*.

2. It is also the death of the *diuell*, as the Apostle saith, by his death hee did not onely ouercome death, but *potestatem mortis*, him that had the *power of death*, that is, *the diuell*, *Heb.* 2. 14. The Libbards when they will kill the Ape, they lay them down on the earth, and seeme to be stark dead, and then the Apes come and leape and play vpon them; and when they haue plaied and daunced vpon them till they be wearie, the Libbard starts vp, and snatches one in his mouth, and other in his claws, and so destroyeth them. So Christ when he went about to conquer the diuell, laid him down in the dust of the graue for starke deade, and the diuell insulted ouer him,

him, but Christ rising againe on *Easter day*, *tanquam catulus leonis*, as a lions whelpe to the house of *Iudah*, *Hosea*, 5. 14. he did take and none rescued: and as blinde *Sampson* slewe more at his death than in all his lifetime, *Iudges* the sixteenth Chapter and thirtieth verse: So Christ at his death slew the diuell & all the power of darkenes.

Scaliger in his 196. Exercise sayth, that when the *Cameleon* will kill the Serpent, he getteth vp into a tree aboue him, and letteth downe a long thread out of his mouth, and at the ende of it a litle droppe lyke a Pearle that falls vpon the head of a Serpent and killeth him: so Christ when hee would kill the diuell, went vp vppon the tree of his Crosse, and thence let downe a long thread, like *Rahabs* purple thread, and at the ende thereof a droppe of his blood, the least part whereof was sufficient to kill the diuell.

The wilde Bull cannot abide red colours, & therefore the hunters when they goe to kill him, take a redd garment with them, and ſtand before a tree; which when the Bull ſeeth, he runneth at them with all his might, & they ſtepping a little aſide, he thruſteth his hornes ſo, that they ſtick faſt in the tree, as *Saules* ſpeare did in the poſt, when hee caſt it at *Dauid*; and then they take him & kill him: euen ſo Chriſt, he comes with his garment diped in blood, as one that came frō *Bozrah. Eſa.* 63.1. & all the fiends of hell like buls of *Baſan* run vpon him; but their hornes ſticke faſt in the tree of his Croſſe, as *Abrahams* rammes hornes did in the buſh, and ſo he killeth them. And as the Dragon kilies the Elephant, yet ſo as they are killed both together; and as *Eleazar* killed an Elephant, yet ſo as he and the Elephant died together, 1. *Macab.* 6. 46. ſo the diuell killing Chriſt is killed himſelfe; yet ſo, as that Chriſt being

ſtron-

ſtronger than the Dragon, ſtronger than the Elephant, ſtronger than the diuell, deſtroyeth the diuell, and yet liueth himſelfe. The antient Fathers ſay, that *Marie* was married, that the diuell might bee deceiued; for hee knew that Chriſt ſhould be borne of a Virgine, but hee neuer ſuſpected that *Mary* was a Virgin after ſhe was married: and therefore as his byrth couſoned the diuel, ſo his death conquered the diuell. And that much more gloriouſly, when the Temple of his bodie was vpon the pinnacle, than when he himſelfe was vpon the pinnacle of the Temple: for when he was vpon the Temple, his words ſpake better things than *Solomon*, but when hee was vppon the Croſſe, his blood ſpake better thinges than the blood of *Abel*: there his words came from his lungs out of his mouth, but here his blood came from his heart out of his ſide: there he fought with his word, and the diuell replied, here

he skirmished fiercely, and made the diuel yeeld vnto the death: there the diuell went vp vnto him vnto the top of the mountaine, and so (as I maye say) bad him loose at his owne goale, here Christ came down to the diuell, euen into his owne kingdome, descended into hell, and spoyled principalities and powers, and slewe the great *Leuiathan* in the verie bottome of his owne bottomlesse pit. *Damascen*, sayth, that Christ baited his deitie with his humanitie, and so the diuell like a greedy rauenous fish, snatching at the humanitie of Christ, was hooked vp by the hooke of his deitie. Hence is it, that before Christs Passion *Peter* tooke money out of a fishes mouth to pay his tribute; and after Christes Passion the Disciples broyled a fish for him to feede vpon: whereby we see, that as Christ made a fish pay tribute to *Cæsar* for him, so hee made the diuell pay tribute to death for him. *Methodius* doth obserue

ſerue the letters in ΙΧΘΥΣ, which ſignifieth a fiſh, to this purpoſe; for while the diuell went about to catch the good fiſh Chriſt, as the letters there doo ſeuerallie ſignifie, *Ieſus Chriſt Gods ſonne the Sauiour*; hee was himſelfe caught and killed by Chriſt: and for the buriall of our Sauior Chriſt in the graue, hee was broiled in hell. Wherfore as in vaine *Goliah* boaſted of his power, and brandiſhed hys ſpeare againſt *Dauid*: ſo it little auayleth the diuell to boaſt of his power, and to ſhake the ſpeare in the hand of the ſouldier againſt the heart of Chriſt: for as *Dauid* hauing hearde *Goliah* prating and talking his pleaſure; yet when he came to the point, at the firſt ſtroke ouerthrew him: ſo Chriſt with the very ſame ſpeare, which gaue him a litle venew in comparison, or a fillip on the ſide (if I may ſo ſay) gaue the diuel a deadly wound in the fore-head, which he ſhal neuer clawe off againe.

And againe, as *Dauid* hackt off *Goliahs* head with his owne ſworde, ſo Chriſt ouerthrewe the Diuell euen with his owne weapon, with death, and ſo the death of Chriſt by reaſon of righteouſnes, is the death of the *diuell*.

It is on the other ſide the life of *himſelfe*. That which was prophecied *Pſalm. 92. The righteous ſhall flouriſh like a Palme tree*, is here fulfilled; it is in Hebrew *Tamah*, in Greeke *Phoinix*: whereby he ſignifieth 2. things. Firſt, that Chriſt flouriſhed beeing afflicted: for as the *Palme tree*, notwithſtanding ther be a weight at the top, and ſnakes at the roote, yet may truely ſay of it ſelfe, *Nec premor, nec perimor*; I am neither preſſed down, nor conſumed: ſo Chriſt, though our ſinnes were in weight laid vpon him, and the Iews (as ſnakes) were about him; yet hee vpon his Croſſe is moſt floriſhing, as the peny-royall, which hanging in the larder gaineth hir yeo-

low

low flower; and *Noahs* branch, that flouriſhed in the waters; and *Aarons* rod, that budded in the pot; and *Moſes* buſh, that burned and was not conſumed: ſo Chriſt when hee was moſt in affliction, was leaſt afflicted.

Secondly, that hee moſt liued when he ſeemed moſt dead. For as the *Phœnix* when ſhee prepareth hir ſelfe to death, ſitting in the hote ſpices of *Arabia*, ſingeth, *Moritur, me non moriente ſenectus*; Old age dieth in me, and I die not: ſo Chriſt beeing in the midſt of the hote ſpices, wherwith he was embaulmed, death and mortalitie died in him, but hee was immortall in himſelfe: and as the laurell in the coldeſt winter is greeneſt, and the lime in water hoteſt, and the glow-worme in the dark night cleareſt, and the ſwanne before hir death ſingeth ſweeteſt; ſo Chriſt in the midſt of all his extremities is the louelieſt. The *Eunuch* in the Acts, riding in his Coach, reade in *Eſay* that Chriſt was

2.

as

as a Lambe before the ſhearer: hee ſaith not before the Butcher, but before the ſhearer; inſinuating, that death did not kill Chriſt, but ſheare him a little: neither yet had death Chriſts fleece for his labor; for Chriſt taking to him a ſponge ful of vineger, our ſharpe and ſower ſinnes, did giue vs for it purple wooll full of blood, that is, of his perfect iuſtice, to make vs a perfect garment; and the onely liuerie which a chriſtian can weare is a coate of this purple wool. The Prophet *Dauid* ſaith, that God giueth his *ſnowe like wooll*, *Pſal. 148. 16.* but wee may inuert it, and ſay, Chriſt giueth his wooll like ſnowe; For as ſnowe couereth the rugged places of the earth, and maketh them ſmooth and white; ſo Chriſtes coate without ſeame couereth our ſinnes; and though they were as red as ſcarlet, yet it maketh them as white as ſnow. And as *Gedeons* fleece *Iud. 6. 37* when it was moiſt, the earth was dry;

and

and when it was dry, the earth was moiſt: ſo when Chriſtes fleece was moiſt as a greene tree, then were all wee dry like rotten ſtickes, but when Chriſts fleece was dry, (all the blood and water beeing wrung out of his pretious ſide) then were we moyſtened with his grace. Therefore ſeeing Chriſtes fleece fell not to the diuels lot when he was ſhorne, but we haue it who beleeue in him, it followeth that neither death was the better, nor *Chriſt* the worſe: But as a lambnere the worſe for his ſhearing, but more nimble and liuelie, and as *Ioſeph* was powled when hee came before *Pharao*, which powling was a quickening vnto him, ſo this ſhearing of *Chriſt* was a quickening vnto him and onely a trimming before hee aſcended to his father.

Proſper ſaith, *Dormit Adam, moritur Chriſtus*, *Adam* ſlept, and *Chriſt* died; when *Adam* ſlept his ſide was opened, and when *Chriſt* died his

ſide

ſide was opened: when *Adams* ſide was opened, fleſh and bone was taken out; when Chriſts ſide was opened, water and blood was taken out. Of *Adams* fleſh & bone the woman was built; of Chriſts water & blood the Church was built; ſo the death of Chriſt is nothing els but the ſleepe of *Adam*. For as he himſelfe ſayth of the Damſels death, *ſhe is not dead but ſleepeth*; ſo he ſayth of his owne death, *I laid me downe to ſleepe, and roſe vp againe*: and in another place when the father ſaid to his ſonne: *awake my glorie, awake my lute and harpe*; God the ſonne anſwers to his father, *I will awake right earlie*. That veſſell, (*Act. 10.*) which was let downe from heauen to the earth, and knit at the foure corners, did betoken Chriſt, who came downe from heauen vnto the earth, and his ſtorie is knit vpp by the foure Euangeliſtes, *Caſſianus* ſaith, it was not *linteum* a ſheet, *ſed quaſi linteum, as it were a ſheete.*

Now

Nowe a sheete may signifie either sleep or death, for there is a winding sheete, and a sleeping sheete: But neither was *Peters* vessell a sheete, though it were like a sheete; neither was Christes body deade, though it were lapt in a sheete. For wee our selues cannot so properly be saide, to liue in our first birth, as in our second byrth; and Christs life when he lay in the new wombe, in which neuer any other was conceaued, is nothing to his life, when hee slept in the newe Tombe, in which neuer any other was buried. As *Iacob* trauelling towardes *Haran* when hee had laide stones vnder his heade, and slept by the way, was reuiued by that nappe which hee tooke after his tedious iourney: So Christ trauelling towards heauen when hee had slept a little in the stony Sepulchre, liued yet most Princely after his painefull Passion. Tell me, where did *Ionas* liue? in the hatches of the shippe, or in the

bellie

bellie of the Whale? In the hatches of the shippe, why that was nothing, but to liue in the belly of the Whale when the Marriners were in danger in the ship, this was somewhat; who euer sawe such a wonder? the waues hoisted sometimes vp to the highest clouds, another while hurled down to the nethermost deepe, *Ionas* himselfe being all this while in the gulph of destruction, and yet not a haire the worse.

Christs case was the same; as *Ionas* was in the bellie of the Whale three daies and three nights; so and so long was the sonne of man in the bowels of the earth, yet had no more hurt than *Ionas* had. But hee liued better vnder the earth than wee can vpon the earth, and hee liued better in death than we doo in life. Tell me where did *Daniell* liue, in the Kinges court, or in the Lions Denne? the first is no masterie, the seconde is strange; any might haue liued there, but to liue

liue in the Lyons Denne, when the mouth of the Denne was shutte, and the mouthes of the Lyons open, this indeede was the life of an Angell and no man.

What King coulde euer haue made Lyons to attende and waite vpon him, yet here you might haue seene *Daniell* sitting in the middest of many hungry Lyons, when as the Lyons lay downe at his feete cowching and crowching before him, and adoring their owne pray cast vnto them, which otherwise they woulde haue wooried; and beeing sauage beasts, became men in humanitie towardes this Saint, seeing men became sauage beastes in cruelnie against him.

The same reason was in *Christ*: *Christes* Sepulchre was sealed vp as well as *Daniels* Denne, and he sayth truely of himselfe in the Psalme, *My soule is among Lyons*: These Lyons were the terrours of death,

and

and the horror of hell, yet he tooke no more hurt than *Daniell* did, but brake the chaines into fitters, and the gates of hell into shiuers, and then most gloriously triumphed; and so the death of Christ, by reason of righteousnes, is the life of himselfe.

4 It is lastly, the life of *Man*. When the speare had opened that way, which the *Cherubin* had shut, then saide hee to the thiefe, *This day shalt thou be with me in Paradise*. *Adam* & *Eue* were expelled out of Paradise in one day, and the thiefe receiued into Paradise all in one daye with Christ; yea, both in one houre, for about noone when the winde blewe, *Gen. 3. 8.* *Adam* and *Eue* were expelled; and so about the sixth houre about twelue of the cloeke in the day time the thiefe was receiued, Christ saying vnto the thiefe as it is in the 11. of *Hosea. 4. Traham te funiculis hominis*; I will drawe thee with the coardes of a man; but that is in the

Sept.a-

eptuaginta *Diapthora aneros*, that is, with the *destructions of a man*, as if ee should say, I doo so dearely loue hee, that I am content my self to be estroyed, that thou maist bee saued, y selfe to die, that thou maiest liue. *lcuinus* vpon the sixth of *Iohn* saith, hat the dying thiefe, *qui vidit sua ulnera in Christo*, that saw his own ounds in Christ, did see also Christs uing health and life in his owne bo. ie, *& assumpsit vita mortem, vt mors itam acciperet*; and had this benefit, he Lord of life died, that the dying hiefe might liue. If Christ bee the reath of our nostrels, (as *Ieremie* eaketh of *Iosias Lament. 4. 20. The anointed of the Lord, is taken in their ets of whom we said, vnder his shadow we shall be preserued aliue*,) then e is our life: and againe, if wee liue his shadowe, then wee liue in his eath; for where there is breath in a adow, there is life in death.

Nowe as the ouer shadowing of

the holy Ghost was the life of Christ,
so the ouershadowing of Christ is the
life of man; and as *Peters* shadowe
gaue health to the sicke, so Christes
shadow giueth life to the dead: yea,
a thousand times rather Christs than
Peters. *Elias* his spirite, was doubled
vpon *Elizeus*, because *Eliah* being a-
liue, restored some to life: but *Elize-*
us as we reade, being dead, raised vp
one from the dead. *Peters* spirit was
doubled vppon Christ, because *Peters*
beeing aliue, was a Phisition to the li-
uing; but Christ as *Chrysostome* saith,
beeing deade, was a Phisition to the
deade. *Necros necroon hiatros*, or ra-
ther indeed, in this comparison there
is no comparison, but as *Peters* spirit,
was a shadow to Christs spirit, so *Pe-*
ters shadowe was nothing to Christs
death. When *Ezekias* was sicke hee
was tolde, that the shadow of the di-
all, should goe backe tenne degrees,
and then hee recouered; that going
backe of the shadow was no hurt to

Ezekiah,

Ezekiah, hee had fifteene times added to his life: we haue seene that the sonne of righteousnes is gone backe many degrees for vs, and wee haue many yeares added vnto our life for it. *My father is greater than I, Ioan. 14.28.* There he is lower than God. *Thou madest him lower than the Angels, Psal. 8.* there he is lower than the Angels. *I am a worme & no man, Psal. 22.6.* there he is lower than a man. *A liuing Dogge is better than a dead Lion, Eccle. 9.4.* there he is lower than the Lyons. Oh blessed bee God, that hath debased his owne sonne to aduance vs, that wee might liue by him, and be crowned in heauen. *Plinie, lib. 26. cap. 10.* saith there was a Dial set vp in *Campus Martius*, wherby they might knowe the course of the Sun, and it went alwaies true but for one thirtie yeares, in which time hee reporteth, it did not agree with the Sun. This was like the presence of Christ, for by the space of 30. yeres,

nay three & thirtie yeares, yee might haue seene, when the Son of righteousnes went backward in contempt, in reproch, in death, but as when the sunne went backward *Ezekia* went forward; so when Christ went backward, we went forwarde, it was the better for vs. Christ is that *Rachell* which died, in bringing forth *Beniamin* which liued: And that *Adam*, which by the bloody sweate of his body got vs euerlasting foode: And that *Noah* that saued all those that came vnto him into the Ark aliue: & that tender *Pellican*, who by wounding his owne breast, doth restore his owne to life againe by his blood. And as when many byrdes are taken in a Nette, if the *Pellican* or any other great byrd get out, the rest escape after: So Christ beeing escaped out of the net of death, wee also escape by his meanes, and goe away singing as it is in the Psalme, *Our soule is escaped as a bird out of the snare, the*

snare

snare is broken, and wee are deliuered.
Arnobius vpon those wordes of the 138. Psalme, *Despise not the worke of thine owne hands*, writeth thus: wee are the worke of thy handes seeing we are thy workemanship. Now because the work of thy hands was destroyed by the worke of our hands, therefore were thy handes nailed to the Crosse for our sinnes, that those handes of thine, might repaire the worke of thy handes by the tree of the Crosse, which was destroyed by the tree of concupiscence: whereby wee may gather, that the crosse of Christ, is better than the tree of the knowledge of good and euill, for *scientia boni & mali malum*, the knowledge of good & euill is euill, it is sin, but the fruit of the crosse of Christ, is life euerlasting. Make no doubt of it, *I came* sayth Christ, Ioan. 10. 10. *That they might haue life, & that they might haue it in abundance*: and what is that abundance, but onely this, that wee

haue more life in the death of Christ, than euer we lost in the death of *Adam*. Therefore though the sinne of *Adam* were so horrible, that it condemned the world, & was the cause of the death of the sonne of God, yet considering the sequele, we may say, *Oh felix culpa talem quæ meruit habere redemptorem*, happie *Adam* that euer he sined, that hath obtained such a redeemer. For as hony being found in a dead Lion, the death of the Lion was the life of *Sampson*, *Iudg. 14.* So *Christi fel nostrum mel*, we haue got hony by Christs death. Thus you see that the death of Christ is the death of death, the death of the diuel, the life of himself, & the life of man, & therefore he saith in this 4. part, *Weep not for mee*, not too much for my death.

Nowe the fift part followeth, *For your selues*; not too litle for your own life: for the life of man is the life of *Death*, the life of the *diuel*, the death of *himselfe*, and the death of *Christ*.

The

The reaſon of this is iniquitie & ſin; which euē in Chriſts dear friends, as *Bernard* ſaith, may be *deiectū*, but not *iectum*, caſt downe, but not caſt out. Though ſin cānot raign in vs, yet will it alwaies dwell in vs, for it is bred in the bone, & it wil not out of the fleſh vntill *Ioſephs* bones be carried out of *Aegypt*, that is, vntill we be out of this world. We reade in the *Iriſh* hiſtory that the towne of *VVaterford* gaue this Poeſie, *Intacta manet*, becauſe ſince the cōming in of *Henr.7*. it was not touched nor tainted with treaſō, & alſo that the town of *Arren* hath ſo pure an aire, that it was neuer infected with the plague: we cannot ſay ſo of the nature of man, we are not free from ſin; rather our reaſon is treaſon, & our affection infection. *Euagrius* recordeth that the *Romanes* got once ſuch a victory againſt *Choſroë* King of *Perſia*, that hee made a lawe that neuer after any King of *Perſia*, ſhoulde attempt to make warre againſt the

Romanes: we cannot possibly so subdue sinne, but doo what wee can it will be alwaies a lebusite, a borderer, yea, a seditious neighbour, rebelling against the spirit: which maketh the life of man (as *Chrysostome* sayth) to bee *Ophielema*, a debt as it were owing and due to Death: for the diuell is the Father of sinne, and sinne the mother of Death, and *Saint Iames Chapt. 1. 15.* telleth the byrth of it, it bringeth forth death; *Dauid* in the *ninth Psalme, verse. 13.* called it *the gate of* death; and *Lauctantius pabulum mortis*, the foode of death. For euen as a man commeth into a house by the gate of a house, so death commeth into the worlde by sinne; the corruption of our flesh did make the soule sinfull, but the sinne of our soule made the flesh corruptible. And as a fire goeth out, when all the fuell is spent, and burneth as long as that lasteth, so death dyeth when sin ceaseth, but where sin abounds, there

death

death rageth: *Abacuck* sinning not, death was so farre from him, that hee was able to flie without winges, but King *Asa* sinning, death was so neare him, that he was not able to stand vpon his feete: and *Moses* sinning not talked with God in *Horeb*, and Death coulde not meete in the bottome of the red sea, but beeing sinfull died in *Nebo*: so that the life of man by reason of sin, is the life of death.

2 It is also in the life of the *diuell*, for *Emissenus* saith, *Quot crimina tot demonia*; euery man hath as many diuels in him, as he hath euils, euery sinne beeing sufficient to maintaine a diuell. The godly finding no ioy on earth, haue their conuersation in heauen; but sathan finding no ioy in hell, hath his conuersation on earth, so that the earth is a hell vnto vs, but a heauen vnto him. The *Serpents* punishment was that hee shoulde licke dust of the earth, this dust (sayth *Mucarius*) is the diuels diet, and there-

fore

fore as a ſcalde curre watcheth for a bone, ſo hee goeth about daily, ſeeking whome hee may deuoure, and waiteth continually till the Godlie ſhake off the duſt of their feete; that is, ſome ſinne which they haue gotten by walking in the worlde, that hee may licke it vp, as the Dogges licked vp *Iezabels* blood: whereupon *Hilarius* ſaith, *Dulce diabolo nos peccare*, It is meate and drinke to the diuell to ſee vs ſinne, hee loues a life to ſee vs ſinne; euen as curſed *Cham* did to ſee his Fathers nakednesſe, and as flies to come to a carcaſſe or a ſore place: and ſo ſaith *Theophilactus*: That which is *Elcos* to man, is *Hedone* to ſatan; that which is a ſore or paine to man, is a ſport and pleaſure to ſatan.

Iob ſaith, hee eateth graſſe like an Oxe: *Gregorie* ſaith, not as a ſheepe, for the ſheepe will eate any graſſe; but as an Oxe, that will eate none but that which is greene; ſo the diuell he

labours

labours to haue his pleasure vppon the best; *Esca eius delecta*, his meate is choice, and picked out. The Angels reioyce ouer a sinner that repenteth, they are as sheepe; but Satan reioyceth ouer a repentant that sinneth, there is an Oxe. Hee lyeth still at the iust man, the rest he will let alone; but for the iust man as *Leo* saith, *aut impetrat mortes, aut impetit mores*, if he cannot kill a man he will corrupt him: and indeede he taketh more pleasure in corrupting one Godly man, than in killing an hundred wicked: hee was more delighted when Dauid slewe *Vriah*, than when *Saul* killed himselfe; when *Peter* denied Christ, than when *Iudas* betrayed him. So that the life of man (by reason of sinne) is the life of the diuell.

3 It is on the other side the death of himselfe: for so *Paul* cryeth out, *O miserable man that I am! who shall deliuer mee from this bodie of Death?*

The

The life of the Godlie is a verie bodie of death, their death onely a shadow of death. *Thales* a Philosopher being demaunded what difference there is betweene life & death, said none: then beeing asked againe if he had not rather die than liue, no saith hee, for they are all one: but *Hierome* saieth excellently, they are not all one, *Aliud est viuere moriturum, aliud mori viuturum*: It is one thing to liue in continuall danger of death, another thing to die in continuall hope of life. Therefore *Eccl. 7. 3.* it is layd, that the day of death is better than the day of birth: for when we are borne, we are mortall but when we are dead, wee are immortall: and wee are aliue in the wombe, to die in the world, but are dead in the graue, to liue in heauen. Hence is it, that the wicked are merry at their birth day, as *Pharaoh* made a feaste at his birth daye, *Gen. 40. 20.* when his chiefe Baker was hanged:

Herode

Herode likewise made a feaſte at his birth day *Matth. 14. 19.* when *Iohn Baptiſt* was beheaded: but they are ſorrie at their dying day, as *Iudas* was ſorrie when hee went about to hang himſelfe; and *Caine* was afraid, that euerie one that met him in the ſtreets would haue kilde him. Contrariewiſe, the Godly are ſorrie at their birth day, as *Iob* was *Iob 3. 3. Let the day periſh, wherein I was borne:* and *Ieremie* ſaith, *Ierem. 20. 14. Let not the day wherein my mother bare me be bleſſed:* but they are merrie at their dying day, as *Simeon* was, *Lord now letteſt thou thy ſeruant depart in peace*; and *Paul* ſaith, *I deſire to bee diſſolued, and to be with Chriſt*. And this may be one cauſe, why we keep the dayes of Saints death daies holie daies, and not their birth dayes. For whereas there be two waies, the one hauing in it firſt a tranſitorie death, then an eternall life; the other a tranſitorie life, then an eternall death, the

wicked

choose rather to liue for a time, though they die for it eternally hereafter: but the Godly choose to haue their life hidde with *Christ* here, that they may liue with *Christ* eternally hereafter: therefore the wicked neuer thinke of death, but the Godly thinke of nothing els. As *Alexander* the Monarch of the Worlde, had all other thinges saue onely a sepulcher to bury him in when he was dead, he neuer thought of it: but *Abraham* the heyre of the promise, had no other proper possession, but onely a fielde which hee buried his deade in, hee thought of nothing els.

Wee reade that *Daniell* strewed ashes in the Temple, to descrie the foot-steppes of *Baals* Priestes, which did eate vpp the meate offered to the idoll: So did *Abraham*, hee strewed ashes in memorie of death: Saying, *I will speake vnto my Lord, though I bee but dust and ashes*; that so the Godlie continuallie marking

the

the foot-steps of death, how it doth daylie eate and consume theyr bodies, they may bee alwaies prepared for it.

Our first Father made himselfe cloathes of figge-tree leaues; But GOD misliking that, gaue him garments of Beastes skinne, as it is in *Genesis* the third Chapter, the one and twentith verse. Therefore *Christ* in the Gospell cursed the figtree, which did leaue onely leaues to couer our sinne, but commended *Iohn* the *Baptist*, who did weare a Beastes skinne to discouer our mortalitie. For not onely as *Augustine* sayth, *Vita morbus*, our whole life is a disease: But also as *Barnarde* sayth, *Vita mors*, our life is death. So then wee see also, that the life of man (by reason of sinne) is the death of himselfe.

4 It is lastly the death of *Christ*: when *Christ* was crucified at the first hee was (as the Prophet *Esay* sayth

fayth) broken for our sinnes. *Esay.* 53. 10. It is *Asham* an offering for sinne, according to that of *Tertullian*: Sin it was that brought the sonne of God to his death, the Iewes were onely instruments & accessaries to it. Sinne was the principall, they cried crucifie him in *Pilats* Court, but our sins cryed crucifie him in the Court of heauen. Now as the death of Christ is sufficient to saue the wicked, so the Sinnes of the wicked were not sufficient to condemne Christ. But the Scripture sayth of them which either are not, or at most would but seeme to bee Godly, they say they knowe God, but by their workes they denie him, and *Saul Saul*, why persecutest thou mee? And they crucifie vnto themselues the sonne of God: therefore our sinnes did at the first crucifie Christ. And nowe also the wicked which are not of his bodie, but wee which are his members, wee I say, doo yet oftentimes by our sinnes

crucifie

ucifie Christ with the Iewes. Yea, will saie more if you will heare me, wee crucifie Christ farre more cruell than the Iewes did: then his bodie was lasible and mortall, now it is glorified and immortall: they knew not what they did, we know well enough; they pearced him with a speare, wee pearce him with reproaches; they buried him in the earth, we burie him in oblivion; they sawe him within three daies after, we can not see him in three daies, in three weeks, nay a great number doo not once in their life time thinke vppon Christ and his mercies. Wherefore, let euerie one, as soone as he is tempted to anie sinne, thinke straightway that hee seeth Christ comming towards him, wrapt vp in white linnen cloathes, as hee was buried, with a kercher round about his head, crying after a gastly & fearefull manner; Beware, take heed what ye doo, detest sinne, abhorre sinne, sie vpon it, a

ſhame light on it, it did once moſt vilelie and villanouſlie murder mee. But nowe, ſeeing my woundes are whole, doo not (I beſeech you) doo not rub and reuiue them again with your ſinnes, to make them bleede a freſh. Now ſeeing that the ſcepter of the Kingdome of heauen is put into my hands, doo not offer me againe reede to mocke me: now ſeeing my head is crowned with pure golde of eternall glorie, doo not ſet a crowne of thornes vpon it againe: nowy ſeeing that I am inſtalled on the right hand of Maieſtie, doo not pull me out of my throne and throw me in to my graue againe, and with your ſinnes ſeale a mightie ſtone vpon me to preſſe me and keep me downe in death, ſeale not the ſepulcher, ſeale not thy hart from me. This (I aſſure you) will be a forcible meanes to af fray and terrifie vs from ſinnes, if we conſider that the life of man (by reaſon of ſinne) is the death of Chriſt

nd therefore he saith in this fift part, Not too little for your owne life, *for our selues.*

The sixt part.

The sixt part is next, which noteth, eeing both the excesse and the want s to be eschewed, therefore the true mean which we must keep between Christ and our selues, consisteth in a ertaine qualification of these two extremities, *for mee, for your selues,* both together. *VVeepe not too much* (saith he) for my death, which is the death of death; *weep not too little* for your owne life, which is the life of death: *not too much* for my death, which is the death of the diuell; *not too little* for your owne life, which is the life of the diuell: *not too much* for my death, which is my life; *not too little* for your own life, which is your death: *not too much* for my death, which is the life of man; *not too little* for your own life, which is the death of Christ. Saint *Paul* exhorteth the

Corinths, to approue themselues by *honor* & *dishonor*; first by honor, then by dishonor: teaching thereby, that dishonourable honour is better than honorable dishonour: yet to keep a meane in this matter, that wee must as well count it honor sometimes to be dishonoured with Christ, as a dishonor to bee alwaies honored without Christ. Euen so saith our Sauiour here, *for me, for your selues*: first *for mee*, then *for your selues*. Teaching thereby, that to reioice for Christ, is better than to weepe for our selues: yet to keepe a meane between both that wee must as well sometimes descend out of Christ into our selues to weepe, as alwaies ascend out of our selues into Christ to reioice.

If my friend bee alwaies sorrowfull, and neuer ioyfull, hee hath no pleasure by mee: if hee bee alwaye ioyfull and neuer sorrowfull, I haue no proofe of him: but he is my dearest frend, most delighted in me, mo

ap

approued by me, which taketh ſuch part as I doo, and interchaungeth affection, ſometimes reioicing, & ſometimes weeping, reioicing when I reioice, and weeping when I weepe; the like is to be ſeene in this place *for me, for your ſelues*. If a Chriſtian alwaies thinketh of his owne miſerie, and neuer of Chriſts mercie, he will deſpaire: if hee alwaies thinketh of Chriſts mercie, and neuer of his own miſerie, he will preſume: but he is the beſt Chriſtian, ſo low that hee cannot deſpaire, and ſo high that hee cannot preſume, who inclines as well to the one as to the other, ſometimes reioicing, and ſometimes weeping; reioicing for Chriſt, and weeping for himſelfe. Therefore as in a ballance, if there be anie ods, to make the ſcales euen, wee take out of that which is the heauier, and put it to that which is the lighter, vntill there be no difference betweene them: ſo here wee muſt weigh theſe matters well, that

wee may be iuſt weight; neither too heauie for our miſerie, nor too light for Gods mercie. Gods winges are *mercie & iudgement*, Pſal. 17. 8. *Hide me (O Lord) vnder the ſhadowe of thy wings:* hee ſaith not, vnder the ſhaddow of thy wing; but *of thy winges:* of thy right wing of mercie by loue, and the left wing of thy iudgement by feare. As God hath two winges, one of mercie, the other of iuſtice: ſo wee muſt haue two wings, one of ioy for God, & the other of deſpaire for our ſelues. And as the *Quaile* which was the *Iſraelites* food, flying ouer the ſea, ſeeing hir ſelfe not able to hold out, ſpreadeth out hir wings, and falleth into the ſea, and layeth one of hir winges vppon the water, and lifteth vp the other wing vnto heauen; ſo wee muſt flie with the winges of ioy from ioy in God, with the winges of deſpaire vnto deſpaire in our ſelues. Leaſt wee ſhould preſume, wee muſt goe backwardes for

feare

feare: & yet leſt we ſhould deſpaire, we muſt goe forward towards God with loue. As God dooth couer vs with his two winges, the one of iuſtice, the other of loue; ſo wee muſt couer God with our two wings, the one of feare, the other of ioy. *Noahs* children, when they ſaw their father to be in ſuch caſe as they ſhould not, they went backwards and couered him; they went backward, becauſe they would not ſee him themſelues; they couered him, becauſe others ſhould not ſee him. Now Chriſt was the ſhame of mankinde in his paſſion, and wee muſt goe backward and couer him from our ſelues, and goe to him, and couer him from others, honouring his reſurrection; that is, we muſt hide God indifferentlie vnder our wings of ioy & ſorrow. The *Pſalmiſt* ſpeakes of the *Hindes feete*; nowe the Hinde in hir gate doth not go ſtrait forward, but fetcheth *ſaltum tranſuerſum*, a cros iump, ſo a chriſtia

must not stand still in his ioy, nor still in his sorrow, but hee must haue the crosse way, forward to Christ, and backe againe to himselfe: for *Iob* because he would not despaire, cap. 33. 4. saith, *I am cleane without sinne, I am innocent, and there is none iniquitie in me:* he goes forward to Christ, but because he would not presume, cap. 6. 2. he saith, *Oh that my grief were well weighed, and my miseries were laid together in the ballance,* he comes backe againe to himselfe: and so we must iump forwardes vnto God and backwarde againe vnto our selues, which is *Iobs* crosse leape. The sinne of man is the death of life: *for mee* (saith hee) I am the death of death, therefore despaire not: *for your selues*, you are the life of death, therefore presume not: *for mee*, I am the death of the diuell, therefore despaire not; *for your selues*, ye are the life of the diuell, therefore presume not: *for me*, I am the life of my selfe, there-

therfore despaire not; *for your selues*, you are the death of your selues, therefore presume not: *for mee*, I am the life of man, therefore despaire not; *for your selues*, you are the death of Christ, therefore presume not: *for me* (saith he) death is onely dead and not aliue, dead in mee, and not aliue in you: *for your selues*, death is both dead and aliue, dead in me, and aliue in you: *for me*, I am onely aliue, and not dead, aliue in my selfe, and not dead in you: *for me*, you are onelie aliue and not dead, aliue in me, and not deade in your selues: *for your selues*, you are both aliue and deade, aliue in mee and dead in your selues. The worst foes that we haue are the diuell and death: the best friends we can haue, are Christ and our selues: the death of Christ killeth those foes, and quickeneth those friendes: the life of man quickeneth those foes, and killeth those friends. It is much, that the death of Christ killeth death,

more

more that it killeth the diuel, moſt of al, that mans life killeth himſelf, more thā al that it killeth Chriſt. Wherfore, we muſt not looſe anie of theſe waits but when we weigh the reaſons why wee muſt weepe for our ſelues, wee ſhall finde as great cauſe of ioye in God, great cauſe of ſorrowe in our ſelues; farre greater cauſe of ioye in Chriſt, greater cauſe of ſorrow in our ſelues; farre greateſt cauſe of ioye in Chriſt, greateſt cauſe of ſorow in our ſelues: for that which is more than all to make vs ioyfull in Chriſt, that is more than all to make vs ſorrowfull in our ſelues. The righteouſnes of Chriſt is the death of death, great cauſe of ioy in Chriſt. If *Debora* reioiced when *Baraak* put *Siſera* to flight: haue not we as great cauſe to reioice, ſeeing that *Chriſt* hath put death to flight. The ſinne of man is the life of death, a great cauſe of ſorrow in our ſelues. If *Anna* wept for her barrennes', haue not we as great

cauſe

cause to weepe, seeing we can finde no good thing in our selues, not conceaue anie thing but sorrow, & bring forth iniquitie vnto death. The righteousnes of *Christ* is the death of the diuell, great cause of ioy in *Christ*. If *Iudith* reioiced when she cut off the head of *Holophernes*, haue not wee greater cause to reioice, seeing Christ hath cut off the head of the deuill. The sin of man is the life of the diuel greater cause of sorow in our selues. If *Thamar* wept being defloured of her brother, haue not wee greater cause to weep, cõmitting daylie spirituall-adultery with the diuel: the righteusnes of Christ is the life of himself, greateſt cause of ioy in Christ. If *Sara* laughed whē she should haue a quick child in her dead wõb, is not this the greateſt cause of laghter that cã be to vs, that Christ liued in death, & could not see corruption in the graue. The sinne of man is the death of himselfe, greateſt cause of sorrow in himselfe.

If

If *Agar* wept being turned out of his Masters house, is not this the greatest cause of weeping, that can bee vnto vs, that we are here Pilgrims & strangers from our fathers house in heauen? The righteousnes of Christ is the life of man: this is more than all to make vs ioyfull in Christ. If Queene *Hester* did reioice, (as Queene *Elizabeth* doth at this day, whom God long saue and preserue) because shee deliuered hir people from thraldom and destruction; can any thing in the world then make vs more ioyfull thā this? that wee beeing cursed in our selues, are blessed in Christ; beeing embased in our selues, are exalted in Christ; beeing condemned in our selues, are iustified in Christ; beeing dead in our selues, are aliue in Christ; this is more than all, to make vs sorrowfull in our selues.

If the Virgine *Marie* wept so sore for the death of hir sonne Iesus, as if hir soule had beene pierced tho-

thorow with a sword (as *Simeon* speketh) can any thing in the world then make vs more sorrowfull than this? that Christ beeing blessed in himselfe, was cursed for vs; beeing exalted in himselfe, was abased for vs; beeing iustified in himselfe was condemned for vs; beeing aliue in himselfe was dead for vs. Oh deare Christians, if you bee sorrowfull at anie time, remember what Christ hath done for you, and you will soone bee glad: If you be ioyfull at any time, remember what you haue done against Christ, and you will soone be sorrowfull: so shall wee neuer suffer shipwracke of faith, either by too much sorrowe as *Esau* did, who sought the blessing with teares, weeping for himself, not reioising in Christ: or else by too much ioy as *Herode* did, who heard *Iohn* gladlie reioising for Christ, not weeping for himselfe. But as a ship beeing equallie ballased, feareth neither windes nor waues, but saileth

safely

safelie to the hauen: so we being neither too heauie for our selues, nor too light for Christ; but reioicing *for me, and for your selues* both together, shal neither be drownd in the waues of desperation, nor puffed vp with the windes of presumption; but we shall liue safely in the Arke of *Noah*, vpon the sea of this world, vntill we arriue at the hauen of all happinesse in heauen. And this is the right moderation which wee must keepe betweene Christ and our selues, as appeareth in this sixt part, *for mee, for your selues*, both together.

The seuenth part.

The Seauenth part followeth, *VVeepe not for me*, wherein we must consider three thinges, that is, three vertues that were in Christ: First his wisedome, *VVeepe not*; Secondly his benignitie, you; thirdly his magnanimitie, *not for mee*. Of the first *Augustine* saith, *Crux pendentis est cathedra docentis*, Christs Crosse is the chaire

chaire of a Teacher: For here hee reades vs a lecture, and handles diuers points of wisedome; whereof one is, how wee should bee affected towardes the dead: for if wee must not weepe inordinatly for the death of Christ, wee must not trouble our selues greatly for the death of anie Christian.

The customes of the people are diuers in this poynt. The olde *Italians* had tenne months to mourne for the deade, the *Aethiopians* fortie, the *Germanes* thirtie daies, the *Lacedemonians* eleauen: but *Solons* lawe forbade mourning; and the *Romanes* had a Lawe, that for the deade there shoulde bee no exclamations. The Councell that was helde at *Toledo* in *Spaine*, in the one and twentieth Canon appointed, that they shoulde bring theyr deade to the graue *Cum Psalmis & Psallentium voce*, with Psalmes, and wyth the voyce of singing:

and

and they giue a reason for it, out of *1. Thess. 4. 13.* I woulde not haue you ignorant concerning them that are a sleepe, that yee sorrow not as others doo, which haue no hope. Indeede wee may weepe for the wicked not onelie when they are dead, but euen when they are aliue; but we must reioice for the Godlie not onelie when they are aliue, but when they are dead. Because as the *Hebrewes* haue a Prouerbe, *The Godlie man in death is aliue*, so the wicked man in his life is dead. Therefore *Dauid* when his sonne *Absolon* died, wept for him, because he knew him to be a wicked man, but when his young sonne died he was well apaid, and rose from the ground, and annointed his face and was merrie, for hee knewe it was an innocent babe. Whereby he warranteth that of *Fulgentius*, who saith, that the Godlie deceased are not *Amissi*, but *Præmissi*, not lost for euer, but left for a time: not gone away from

vs, but sent to God before vs. For if that bee true which *Ignatius* saith, *Thanatos estin he aneu Kristou zooe*, Life without Christ is death: & that which *Cyprianus* saith, *Hæc exercitia sunt, non funera*; these are exercises, and not Funeralls: then in respect of the liuing, ye doo well to giue black gownes and mourning apparell, but in respect of the dead, it is to no purpose: for what should we be sorie or weepe for them, that weare long white roabes in token of triumph. *Chrisostome* saith, It beseemeth Christians to reioyce at burialls, as at a triumph; *Ou gar dacrua axia teleute toon hagioon alla karа*, for weeping is not meete for the departure of the saints but rather ioye. And *Hierome* saith, *Sunt desiderandi vt absentes, non deplorandi*, they are to bee desired, because they are not with vs; they are not to be lamented, because they are with God. And *Isidorus*, *Charitas plorare iubet, vetat fides:* though loue

commaund vs to weep for the dead, yet faith forbids vs: and *Officia charitatis* (saith *Paulinus*) *salua fide præstanda sunt*: wee must so performe the duetie of loue vnto our frends, as that we may not violate the comforts of Faith: so if wee shedde some teares, which runne softly like the water of *Sila*, no force saith *Ambrose*, *erunt non doloris ilices, sed pietatis indices*: they will not be in vs anie torment of sorrow, but testifie in vs abundance of loue. Thus, and no otherwise did *Abraham* weep for *Sarah* his wife, *Rebecca* for *Deborah* her nurse, *Ioseph* for his Father, *Bathsheba* for *Vrias* her husband, and Christ for *Lazarus* his friend; so must wee doo for our wiues, and nurses, and husbands, and fathers, and frends, considering their good hap & our good hope. For we liue in the vale of miserie, where sinne aboundeth; and therefore we are punished, & therefore we must weepe: but they are in hea-

heauen in ioy, and therfore we haue no reason to weepe for them. But beloued, if all this which I haue said will not serue, then as it is said, *Luc. 16.* If one should rise from the dead, and tell you this, you would not beleeue it: yet so it is, we that are Christians must vse great moderation and wisdome in weeping for our frends, because he hath said, *weepe not.*

2 Secondly, is his benignitie, *Not you.* Although the person in our English be not expressed, yet it is implied in the verbe *claiete*, wherein *humeis*, *you*, is vnderstood. All his intollerable troubles nothing troubled him so much, as that his frends were troubled for his troubles. And yet, as it should seeme, they had great reason thus to bee troubled: For the People wept for *Moses*, the *Aegiptians* for *Ioseph*, the *Israelites* for *Ioshua*, and the Christians for *Steuens* death: and yet manie thousand millions of *Moses*, of *Iosephs*, of

Ioshuas, of *Steuens*, are not comparable to Christ. For if the women of *Troy* lamented the death of worthy *Hector*, making this the foot of their doalefull Dittie, *Hectora flemus*, we weepe for *Hector*; how much more then might these women of *Ierusalem* lament the death of their Captaine Christ? And if all the widowes lamented the death of *Dorcas*, because in hir life time shee made them fine clothes and garments; had not these women farre greater cause to lament the death of Christ, who made euerie one of them a wedding garment, wherin he did marrie them vnto himselfe: and if the daughters of *Israel*, had cause to weepe for *Saul*, who cloathed them in scarlet, how much more then ought these daughters of *Ierusalem* to weep for Christ, who cloathed euerie one of them in purple, the royall roab of righteousnes, and gaue his owne deare self for thē, that they might put on the Lord

Iesus.

Ieſus. When Chriſt was borne, the night was turned into daye, as it was prophecied, *Pſalm. 139. 12. The night ſhineth as the daye*; but when Chriſt was crucified, the day was turned into night, as it was prophecied *Amos. 8. 7. Then ſhall the ſunne goe downe at noone day:* the Sunne therfore wept for Chriſt. As *Hamans* face was couered when hee was condemned to die, ſo the Sunnes face was couered, when Chriſt was condemned to dy. The Temple alſo wept for Chriſt. As *Dauid* rent his garment, when he heard of *Ionathans* death; ſo the temple alſo rent his veyle, when it heard of Chriſts death. The graues lykewiſe wept for Chriſt. As the King of *Niniueh* threw duſt vppon his head, when the City was appointed to dy; ſo the graues threwe vp duſt vppon their heads when Chriſt was appointo die. Laſtly, the ſtones wept for Chriſt. As *Iob* cut off his haire whē he heard of his childrens death; ſo

the ſtones wer cut in pieces, & cloue aſunder, when they heard of Chriſts death. An aſſe carrying Chriſt to *Ieruſalem*, the children cryed, *Hoſanna*: Chriſt carrying his Croſſe out of *Ieruſalem*, the womē cried & wept. If theſe childrē had held their peace, and not ſung, the verie ſtones would haue ſung out the praiſes of Chriſt; if the women had held their peace, and not cried, the very ſtones would haue cried for the death of Chriſt: or rather indeed, as ſoone as euer theſe women left crying, becauſe Chriſt bad them; the ſtones ſtraight wayes fell a crying before Chriſt bad them. And what heart of man could then haue refrained from weeping, ſeeing the hard ſtones before his eyes, diſſolued and diſtilled into teares? Yet behold the louing kindnes of Chriſt: Chriſt died not for the ſtones, nor for the Temple, nor for the graues; but for vs men, and for our ſinnes; yet he ſuffered thoſe dead and ſenſeleſſe crea-

creatures to weepe, and to haue a liuely feeling of his death, though they had no benefit of his death. But beeing contented to shed his owne heart bloud for vs, yet will not suffer vs in recõpence to shed so much as one little teare for him; in that he saith, *Weepe not you.*

3 Thirdly and laſtly, his magnanimitie, in that he saith afterward, *Not for mee.* Strange ſtoutnes: but this is the cauſe, being ours, there is no rule with him; and holding now in hys hand the cup of trembling, and being readie to drinke off the very dregs of it, yet neither his hand nor his heart trembled. *Ennius* the Poet could say *Nemo me lachrymis decoret, nec funera fletu*, let no mã weep for my deth and *Laurentius* the Martyr (as *Prudentius* teſtifieth) *Deſiſte diſceſſu meo fletum dolenter fundere*; Ceale, and weepe not for my departure: but neither could *Ennius* a Heathen be cõpared with *Laurentius* a Chriſtian,

nor *Laurentius* a Christian, bee compared with Christ in magnanimitie. The neareſt that I finde to come vnto him, is *Paul* going to *Ieruſalem*, *VVhat doo you* (ſaith he) *weeping and breaking my heart? for I am readie, not onely to be bound, but to die for the name of the Lord Ieſus.* Euen ſo ſaith Chriſt heere, or rather indeede not ſo, but a thouſand times more couragiouſly, going out of *Ieruſalem*, What doo you (ſaith he) weeping & breaking my heart; for I am readie not onely to be bound, but to die for the ſaluation of man. He knew well inough, that his Paſsion would be a new kinde of Transfiguration vnto him. And yet the caſe is different: at his Transfiguration, he was accompanied with his Diſciples, *Peter*, *Iames* and *Iohn*; but at his Paſsion, *Peter* denied him, *Iames* & *Iohn* forſook him: there he was vpon mount *Tabor*, which ſmelled ſweetely of hearbes and flowers; but heere hee

was

was vppon Mount *Caluarie*, which ſmelled loathſomly of bones & dead mens ſculls: there his Face did ſhine as the Sunne; but here his Face was buffetted and ſpet vppon: there hys garments were white as the light; but heere his garments were partie-couloured, all embrewed in blood: there he was betweene two famous Prophets, *Moſes* and *Elias*; here he is between two theeues, the one on his right hand, the other on his left: there he talked with *Moſes* and *Elias*; here they mocked him with *Elias*: there his Father ſpake ioyfullie vnto him from heauen; here he ſcriched out moſt lamentably vnto his Father, *My God, my God, why haſt thou forſaken mee?* Yet beholde the magnanimitie of Chriſt, hee knewe before hand of this whole Paſsion prepared for him, and that he ſhould not bee transfigured as before, but disfigured ſo as neuer was any man; yet nothing could mooue him.

Oh

Oh worthie reſolution! the like wherof was neuer heard of before. This fearfulnes of his Diſciples, this noyſomnes of the place, the buffets, the nakednes, thoſe theeues, thoſe ſchriches, could not awhit daunt his heroical heart; but as a noble champion, hauing an arme or a leg cut off, when all the people in the Theater, in fauour of him, crie Saue the man, Saue the man; yet puts out himſelfe, and ſtanding vpon one leg, or hauing but one arme, fighteth ſtill as ſtoutly, as if hee had not been hurt at all: ſo Chriſt, being thus maſſacred; when all the world wept for him, and the powers of heauen came downe, and the dead vnder the earth roſe vp to mone and pitie him: onely hee himſelfe ſcorned to be pittied, and wold aske no fauor of others, nor ſhewe fauor vnto himſelfe: and though all the Saintes in heauen and earth did bleede at the heart, to ſee ſo good a man to bee deſpiſed; yet nothing could

could stay him, but still he went forward to that most ruful and hideous death, as pleasantly and chearefullie as if it had beene to a Feast or Banquet. Thus you maye see in this seauenth part, the wisedome, the benignitie, and the magnamitie of Christ, *Weepe not for me.*

The eight part.

The eight part which is the last, now onely remaineth; *But weepe for your selues.* In a word touching it, we must consider three vertues that ought to be in vs: first, deuotion; secondly, compunction; thirdly, compassion. Deuotion, *but weepe*; compunction, *yow*; compassion, *for your selues:* deuotiō, in weping for this life; cōpunctiō, in weping at the hart; cōpassion, in weping for your own life.

1 For Deuotion, it is a generall word, & comprehends all the duties of Christianitie: as a man may be said to be deuout in praier, deuout in speking, deuout in meditation, deuout

in

in almesgiuing; but here it is an affection of the minde, which breaketh out into teares, about matters of life and death: and wee are in weeping for our selues to be deuout, considering the ioyes of the one, and the miserie of the other; perswading our selues, that we are out of our countrey, and that the heauens which we possesse not yet, is the countrey that we should desire. If Christ wish them of *Ierusalem* heere, to weepe for themselues, and did himself elswhere weepe for *Ierusalem*: how much more then ought wee to weepe for this life? The captiuitie of *Babylon* lasted threescore and ten yeres; and *Dauid* saith, that *the life of man is three score and ten yeres*: and so by this accompt, our whole life is nothing els but the captiuitie of *Babylon*. Therfore as the *Israelites* wept for the captiuitie of *Babylon*, and said *By the waters of Babylon we sate down and wept, when we remembred thee, O Sion:*

Sion: so wee must weepe, and say as the Prophete dooth, *My teares haue been my meate day and night.* And againe, *VVoe is mee that I am constrained to dwell with Mesech, and to haue mine habitation among the Tentes of Kedar.* In the time of *Edward* the third, when the King of *Scots* & the *French* King were prisoners heere in *England*, the King of *England* made a solempne Iustes in *Smithfield*; and seeing the *French* King to be sad and heauie with grief, he perswaded him to mirth and pleasure: to whom the *French* King aunswered, *Quomodo cantabimus cantica nostra in terra aliena?* Hovv shall we sing our songs in a strange land? If the *French* King thought thus of *England*; what shal we thinke of this life? To bee from home in this life from God, how can we chuse but weepe for this miserie? *Ierusalem* being once finally sackt by *Titus* and *Vespasian*, besides an infinite number, that were otherwise

spoi-

ſpoiled, ten hundred thouſand men, ten hundred thouſand men were ſlaine downe right, as *Ioſephus* a Greeke Writer, and *Egeſippus* an Hebrewe Writer doo teſtifie. But that which happened once to them, happeneth daily to vs: we die daily, our whole life is nothing els but ſuch a ſpoyle and ſackage: and among all the miſeries of this life, nothing is more miſerable than the life it ſelfe: for all that ſhould bee for our comfort, (by reaſon of ſinne) breeds our ſorrow; as Learning, *Qui addit ſcientiam, addit dolorem*, Hee that purchaſeth Learning, purchaſeth ſorrow: and Riches they are good, but *Iames* ſaith, *Howle yee Rich men, and weepe for the miſeries that ſhall come vppon you*: and for our mirth our Sauiour Chriſt ſaith, *Woe bee vnto you, which now laugh, for yee ſhall weepe.* Therefore the onely happineſſe wee can haue in thys

life

life, is a true and godly bewayling of our vnhappineſſe: whereof ſaith our Sauiour Chriſt, *Bleſſed are they that mourne, for they ſhall be comforted.* And therefore *Iob* deſired GOD to ſpare hym a little, and to let hym lyue a whyle longer. To what purpoſe? To reioyce? No ſaieth hee: but, *Vt plangam dolorem meum*, that I maye weepe for woe and griefe. He thought that he could neuer haue inough in thys life, though it were neuer ſo long, to lament and rue the miſeries of this life, though it were neuer ſo ſhort. For if the creature *(Rom. 8.22.)* doo ſigh and groane in it ſelfe; if the verie earth which wee haue vnder our feete, do mourne and pine away for ſorrow, for the heauy burden of our ſinnes, wherewith it is almoſt weakened & preſſed downe vnto hell, how much more ought wee, hauing the firſt frutes of the ſpirite, to haue true deuotiō in weping for this life, according

ding to this, *but weepe for your selues.*

2 Compunction, *Claiete*, which is taken of *Claoo, frango*, to breake: as if he should haue said, Breake your hearts for sorrow. In the 4. Psal. ver. 4. you read *Examine your hearts in your chambers*: but the *Septuagint* expoũd it, *Haue compunction in your hearts, in your chambers*; that is, in the house of your soule: for chambers are secret places: and it is *Dom*, which I take comes of *Domu, sanguis*, blud; signifiying that we must bee pricked to the quicke, till the blood follow againe, and bleed inwardly at the hart. *Ambrose* saith, *Scindatur vena ferro compunctionis*: we must be let blood and haue a veyne opened with the launce of compunction: & this veine must not bee *corporis, sed cordis*, not the liuer, but the heart veine. *Augustin* saith, *Veræ lachrymæ sanguis vulnerati cordis*, vnfeined teares are the bloud of a wounded heart: for our teares must not be crocodiles teares.

From

From hence came *Dauids Rugiebam*, I haue roared for the verie disquietnes of my soul, & Psa. 119.28. *My soul melteth or droppeth*: not that his hart dropped in deede, but because the teares which he shedde, proceeded from his heart, which was as it were torne in peeces with griefe, for the hart must be rent & deepely wounded before the eye can weepe. And if once our sinnes fall vppon vs like theeues, and wound vs at the heart, and leaue vs halfe dead, and make vs poure out the bloud of true teares, then will Christe the Samaritane, poure in the wine and oyle of gladnesse. Gregorie saith, *Cor Christiani humiliati, suam pœnam gaudens miratur*: The heart of a Christian being humbled, doth admire his own pain with ioy: and as the arke the higher the waters rose, the better it dyd swim, so the more sorowfull the hart is, the nerer are we to heauen which is our hauen. Hierome speaking of

compunction, sayth: *dum pungit vngit*, Those wounds doo not hurt vs, but heale vs. Yee may see it in Paul, so long as his heart was hardned hee played the wilde colt, without any griefe or remorse of conscience, kicking against the pricks. But when it pleased God to take out of his breast that stonie heart, and to giue him a heart of flesh, his coltish tricks were left, for euen as a bladder puffed vpp with winde, if yee pricke it with a pinne, the winde goeth out, and it falleth: so Paule beeing freed from vanitie and pride, was pricked at the heart and became a new man. Wherefore as the People, Acts, 2.37. were pricked in their hearts, so must we haue true compunction in weeping and bleeding at the heart, alluding to this, but *weep you*.

Lastly, we must haue compassion in weeping for our own life: indeed it is well when we weepe for others, but it is best when we weepe for our

selues,

ſelues. In the Prophecie of Ezechiel cap. 9 4. all thoſe that wept for the deſolation of the people, had a marke in their foreheads: but we muſt goe further, wee muſt not haue compaſſion vpon others onely, but wee are bound to haue compaſsion vppon our ſelues. Ecc. 30. 23. *Miſerere animæ tuæ, placens Deo*, haue compaſsion of thine own ſoule in the feare of God: ſo did the Publican, Luke, 18. *God bee merciful vnto me*, the Phariſie he was ſory for the publican (*as this Publicã*) but the Publican was ſorrie for himſelfe, & therfore God had mercie on him. The crowing of the cock was a penitentiary ſermon vnto Peter, but as the cock did firſt clap himſelf with his wings before hee crowed to bee heard of others, ſo the Publican did firſt clap himſelfe and ſmite vpon his owne breſt, & praied for himſelfe before he praied for any others: and as Heb. 5. 3. the Prieſt did offer ſacrifice firſt for himſelfe, & then for the ſins

of the people, ſo wee that are made Kings, Prophets, and Prieſtes, muſt firſt ſhed teares & be ſorrowfull for our ſelues, and then for others: & as Abrahams ſeruant, Gen. 24. did firſt drinke himſelfe, and then gaue his camels drinke, ſo we muſt not firſt giue our camels drinke, weep for others, but firſt we muſt drinke one heartie draught of compaſſiō for our ſelues and then for our brother. If the eye be ſingle, all the bodie is full of light, but if thou haue a beame in thine owne eye, and yet wouldſt pull out the moat that is in thy brothers eie, all thy bodie is ful of darkenes: whereas the way is firſt to wipe and waſh out the greate beame out of thine owne eie, that then thine eie beeing more ſingle, thou maiſt ſee cleerely to pull out a little moate out of thy brothers eye. Otherwiſe that which was fondly and fooliſhly ſaide to Chriſt, *Phiſition heale thy ſelfe*, may bee truely and fitly ſaide to thee, and

yes

yee shall bee like vnto those *Lamiæ*, of whome we learned in olde time, that when they went abroade, they could see verie well, but when they were at home they put vp their eies in a boxe: to whome wee may well saie as Christ saide to one, *Abi in domũtuam*, Go into thine owne house, doo not prie into other mens liues abroad, and shut vp thy eyes in a box when thou art at home, but looke to thine owne house, looke to thine owne heart, weepe for thine owne selfe, for thine owne life.

Many doo turne their words *Pro vobis*, & we may take Virgils words *Sic vos, non vobis*, they can swallow a camell and straine out a gnat; and though their owne backs be surcharged & ouerladen with ill fauoured lumpes of sinne, like camelles bunches, yet they neuertheless doo neuer make bones of it, they can swallow it without anie drinke of teares, their backes are broade inough to

beare this and more, if they see a flie or gnatte vpon another, presentlie they are readie to weepe for it, and vrge it and presse it verie sore, and straine it through their teares, but for themselues they will doo nothing. Such are the seditious Brownists and factious Nouices of this age, they tell vs they weepe daily for the ruine of Sion, for the desolatiō of our Church but thee aunswereth them, as Christ doth heere, *VVeepe not for mee, but weepe for your selues*. I, saith the Church of England, did neuer more flourish heretofore, nor euer am like to flourish hereafter, then I do now at this daie, the Lord be thanked for it: there is no one point of doctrine or discipline which I maintaine, but hath beene confirmed within this fortie yeares, and besprinckled and enamuled with the bloud of as holy Martyrs our owne country, men, as euer did holde vp innocent hands to God. Therefore spare your labour,

Weepe not for mee, but weepe for your selues. You haue departed, not only from this Church, but from the Primitiue Church, of which you speake so much: In the Primitiue Church, Actes 2. 48. they remained with one accord in the Temple, you run out of the Temple, and refuse to pray with vs: In the Primitiue Church, they did *breake bread at home*, you breake peace abroade: In the Primitiue Church they did all things in *singlenesse of heart*, you haue lost singlenes of heart, and are come to a singularitie of heart. I doo not speak this vnto any of this worshipfull audience, but vnto you Brownists and Sectaries. You are those Donatists of whom Saint Augustine speaketh, *Epistolarum, 29. ad Iannarium, Qui orationem Dominicam impiis disputationibus conantur auferre*, who woulde take from vs the Lordes Prayer, with their impious argumentes: so woulde the Brownistes:

you are those Nouatians, of whome Cassianus speakes, lib. 6. cap. 4. *Qui omnes esse quod ipsi volunt, cupiunt*, would haue all men so bad as themselues, and they themselues are not like other men: you are those sectaries of whome Nazianzen speaketh in Apologetio, who quarrelling for small trifles, and gathering disciples after you do troble al: *Lian anathoos kai Thraseoos* too impudently & sottishly: you are those Luciferians, of whome Ierome speaketh in the beginning of his dialogue, *Quibus familiare est dicere, facta est ecclesia lupanar*, who make it a cōmon word in their mouths, to say: the Church is become a stewes: so say the Brownists: you are those Heretickes, of whō *Irenæus* speaketh, li. 4. cap. 6. *qui propter modicas causas corpus Christi cōcindunt*, who for light and trifling quarrelles rent and teare the great and glorious bodie of Christ, so doe the Brownists: you are those Schismaticks,

manicks of whom Bernard speaketh super Can. 65. *Qui nos de ecclesia censent esse canis & porcos*, who account of the Ministers of our Church, no otherwise then of hogges & dogges: you are those *Audiani*, of whome Epiphanius speaketh in his Anchorat 28. pa. in the Greeke, who being *Alotriepiscopoi*, busie bodies thēselues, & Bishops in other mens dioceses, thinke much that Godly Bishoppes should haue any iurisdiction in their owne dioceses: you are those murmurers, of whō *Optatus* speaketh, *cōtra Parmenianū, qui sepulti sunt antequā mortui*, who were buried before they were dead, because you weepe for others, and weepe not for your selues. But to leaue thē, as they leaue the church, and return to our selues. Deare brethren, we who are Christs deare friends and the friendes of the spouse, must not onelie weepe, but weepe at the heart: and not onelye at the heart, but weepe for this life,

nor

not onely weepe for this life, but for your owne life, and so continually practise true deuotion, compunction, and compassion, according to this, *But weepe for your selues.*

The Conclusion.

Thus haue I gone ouer all the viii. parts of this text. Now beloued, if I were as happie as Salomon, and might desire what I would, I would desire no greater fauor of God, than that wee might meditate of that which hath beene spoken, so as our whole liues and all our affections (especially these affections of ioy and sorrowe) might thereby be ordered and directed aright. For weeping & not weeping, are thinges indifferent, thinges of themselues neither good nor bad, but thereafter as according to circumstances and occurrences, they are either well or ill vsed, euen as glorying, labouring, fearing, and

louing

louing. For glorying it is ſaid, *Let not the wiſe man glorie in his wiſdome, nor the ſtrong man in his ſtrength, but let him that glorieth, glorie onelie in this, that he knoweth the Lorde.* For reioycing, *We muſt not reioice in any thing but in Chriſt Ieſus, and him crucified.* For labouring, it is ſaid, *Labour not for the meate which periſheth, but for the meat which endureth for euer.* For fearing, it is ſaid, *Fear not him that can kill the body only, but feare him who is able to caſt body & ſoul in hell fire.* For louing, it is ſaid, *Loue not the world, nor the things of the world, if any man loue the world, the loue of God is not in him.* Glory not then, but glory, not in the knowledge of the worlde, but in the knowledge of God. Labour not, & yet labour, not for the meate that periſheth, but for the meate which abideth for euer. Feare not, & yet feare, not him that can kill the bodie onely, but him that can kill both bodie and ſoule. Loue not, and yet loue,

not the world: euen so here, Weepe not, and yet weepe, not for me but for your selues. *Weepe not for me but weepe for your selues.* To weep is lawfull, to weepe without weeping, is vnlawfull: not to weepe is lawfull, not to weepe without weeping is vnlawfull. Againe, to weepe for our selues is lawfull, to weepe immoderatlye for Christ is vnlawfull: not to weepe for Christ is lawfull, not to weepe at all for our selues is vnlawfull: whereas, without any vnlawfulnesse in eyther, both weeping & not weeping will bee lawfull, if our weeping bee all waies ioyned with not weeping, and our not weeping sometimes ioyned with weeping: if our weeping bee for our selues, not for Christ, and our not weeping bee for Christ, and not for our selues. Therefore wee must marke what our Saviour said, hee said not thus: Weepe for me, and weepe for your selues, that is too much ioy &

oo little sorrow: neither thus, weep or me, but weep not for your selues hat is a desperate speech: neyther hus, Weep not for your selues, but weepe for me, thats a presumptious peech: only he saith thus, *Weep not for me, but weep for your selues.* Wherefore holy brethren, if we haue anie eares, now let vs shed them, if wee haue anie Psalmes, now let vs sing hem. Thankes be vnto God for his vnspeakable giftes, the first glad tidings was, that Christ was borne in his mothers armes, *I bring you glad tidings of great ioy, which shal be to all people*: but now he beareth vp the Angels that they fall not and lifteth vp men that are fallen, with his armes stretched out vppon the Crosse, this is his kingdome which is vppon his shoulder. *Esaie. 9. 6.* a greater glorie to God, a greater comfort to vs, and as *Ocumenius* saith vppon the second of *Iob*. The creation of the worlde

was

was in comparison nothing, but to saue a soule was that omnipotent power and vertue of his crosse, *Mallon axion tou theou kai huperendoxon*, the more worthie and more glorious worke of God.

Sweete Sauiour, I embrace the wounds of thy hands and feete, I esteem more of thy hyssop, thy spunge, thy reede, thy speare, than of any Princelie Diademe: I boast my selfe and am more proude of thy spittings and thornes, than of all pearles and iewels, I account thy Crosse more splendant and more glorious, than anie Royall Scepter. What speake I of a Scepter, thats a goodlie matter indeed, yea, more than all the Sunne beames in his greatest brightnesse of beautie. This is that triumph, in the second Epistle to the Corinthians the second Chapter and fourteenth verse, whereby Christ made vs to triumph in himselfe, & to be more than

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conquerours. This is that time, as Cyprian saith, *Cum de impietate & malitia suauitas, & pietas triumpharunt.* When as the goodnes & sweetnesse of Christ did triumph ouer all impietie and mallice. Therefore if the women met Saule, playing and singing: Saule hath killed his thousand, and Dauid his tenne thousand: How much more ought all the sons and daughters of Ierusalem, to meet ioyfully playing vpon the Harpe, and singing that new song to the Lambe, with the foure and twentie Elders, Apocalips, 4. 11. *Thou art worthie to receiue glorie, and honour, and power,* Becausse, Apocalips, 5. 9. *thou wast killed, and hast redeemed vs with thy bloud.*

There is a time to weepe, and a time to laugh, a time to mourne, and a time to dance, Then why art thou so heauy O my soul? & why art thou so disquieted within mee? Still trust

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in God & he will deliuer thee, pluck vp thy hart, thinke vpon God, thinke vpon the Croſſe, and when thou art euen in affliction reioyce with ioye vnſpeakable, dance with Dauid and caper as high as heauen, and there ſhalt thou heare one ſaying, God forbid that I ſhoulde reioyce in any thing but the Croſſe of Chriſt, and againe *I ſay reioice*, and again and againe I ſaye *reioyce*, and *reioyce* in Chriſt alwaies.

If while the reſurrection was in ſuſpence (for the fathers holde, that all beleeued it not, but onely Marie) he ſaid then, *Weepe not for me*. How much more then nowe when the matter is out of doubt, ought we to ſtay our ſelues, and not to weep for him? and if, as Iacob went ouer Iorden with his ſtaffe in his hand, & returned ouer againe with two bands: ſo Chriſt going to Ieruſalem, his Croſſe is his Iacobs ſtaffe, & for that he

he saith vnto vs, *weepe not*: haue wee not far greater cause to reioice now that hee is come backe againe with two bands; wee are his flocke, wee are his troope, we are one band; the other is in heauen, hee came backe againe with vs when hee rose againe from death. Then laud the Lord for his victorie, and for his rising againe. On good Friday the day was lowring, but nowe is faire; a good signe, for it is faire weather: and as the Spouse saith, *Cant. 2. 11. The winter is past, the raine is changed & gone away, the flowers appear in the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land* And what saith the Turtle? euen as it is here; *Weepe not for me, but weepe for your selues. Weepe for your selues*, not because Christ died, but because your sinnes were the cause of his death. For this I will weepe day and night: yea, and if I had as many eies in my head, as there are starres in the

Skie, yet woulde I weepe them all out for this, that I should be such an vnworthy wretch, as by my sinnes to crucifie Christ, and to put him to so many deaths, and to kill so louing a Lord. Oh, that I could possibly deuise what to say, or what to doo, to obtaine thus much of you, or rather of God for you; that you woulde weepe, though it were neuer so litle for your sinnes: but I can doo no more, but commende and committe that which hath beene spoken, to the effectuall working of the holy Ghost in you, and to the faithfull obedience of your good heart to God. *Pindarus* writeth of the *Rhodes*, that it was a happie Citie, vppon which it was thought that golde did raine: if euer anie Citie were so, it is this Citie of London. *Manie excellent things are spoken of thee, O thou Citie of God:* you do much good with your welth, it is seen in hospitals, in grammer schools, in Schollers, in Souldiers, and in the

ſtate of the Common-wealth; none ſo willing to helpe hir Maieſtie, as this Citie is, and theſe are excellent things: and yet for all this, there are manie foule blemiſhes in thee, which make manie to weepe: which nowe I will not, neither can I tell whether I haue authoritie to ſpeake of them or no; onely this, let euerie man examine his owne conſcience, and let him thinke when he ſinneth once, he killeth Chriſt once: and hee that repeateth one ſinne twentie times, killeth Chriſt twentie times. Oh that God would giue force to my words and tell me what I ſhould ſay. I wold to God I could moue any remorce, in biting and gnawing of your conſciences for your ſinnes. Beloued, oh beloued, kill not the comforter of your hearts, grieue not the holie Ghoſt: for when we ſinne, the holy Ghoſt is grieued: he is grieued when wee are not grieued; but if wee bee grieued for our ſins, then is the holie

Ghoſt delighted, as ſaint *Baſil* ſaith, ſuch griefe and weeping will be *Sperma kai daneiſma zooes aioniou*, the ſeede and intereſt of euerlaſting life: for as a father pitieth his childe, and if he ſee him crie, he ſtilleth him, and taketh out his handkercher and wipeth the childs eies himſelfe: ſo God our heauenlie father, will with his own holy finger wipe all teares from our eies, take vs by the hand, & lead vs out of the houſe of mourning, into the houſe of myrth: then hauing ſowen in tears, we ſhall reape in ioy; yea, and hauing ſowen but a fewe teares which may bee put into a bottle, we ſhall reape all thoſe manifold ioyes which are in heauen: For ſaith the Prophet, *Heauines may endure for a night, but ioy commeth in the morning*; then ſhall Chriſt turne all our miſerie into muſicke: all our wormwood into wine, all our ſighing into ſinging: *Et breuibus lachrymis gaudia longa dabit*. Then ſhall *Abraham* that

good

good mower, bind vs vp into sheues as good corne, and fill his bosome ful of vs, and carrie vs into the Lords barne, to make a ioyfull harueſt in heauen: Then ſhall we with the wiſe virgins, hauing ſtore of oile in our Lamps, that is, teares in our eies, goe out of this vale of tears, which floweth with weeping, & enter into that celeſtiall kingdome of *Canaan* which floweth endleſlie with milk & hony. Then ſhal we (ſurmounting al earthlie thinges) ſoare aloft and flie vp, as with Eagles wings, into the heauenly Paradice, and there ſettle in the tree of eternall life. Then ſhall all teares of weeping and mourning be wiped from our eies, and then ſhall wee ſee clearely the bright ſonne of God, ſitting at the right hand of his father in heauen, ſaying vnto vs; *Come vnto me all ye that labour and are heauie laden, and I will refreſh you*: not ſaying *Weepe not for me, but weepe for your ſelues*: but reioice for mee, and re-

ioice for your selues, and enter into your Masters ioy. To which place, the Lord God bring vs, through the tender mercies of Iesus Christ: to whom with the Father and the holie Ghost, be all honor and glorie, power and praise, dignitie and dominion, both now and euermore, *Amen.*

2. Cor. 7. 10.

Godly sorrow causeth repentance vnto saluation.

FINIS.

Luc:		
2.10.11	Hen. Greenwood	The blessedst ber[illegible] that ever was
3.9	Dr. Donn	A subpœna from ye Sta[illegible]=ber of heaven at Pauls cross Aug. 4. 1622.
7.47	Harim White	The ready way to true Repen=tance
Acts. 13 38.39	—	of Justification by grace
1. Pet. 2 13.14	—	Duty of Magistrates & subjects
Psa. 92 12	—	The flourishing estate of ye Godly, & wicked compared
Luc.		
8.18	Steph. Egerton	The boring of ye Eare
10.2	Sim. Harward	
10.42	Lanc: Langhorn	Mary sitting at Christs feet
11.49	Jo: Newman	A Looking glass for petitioners
13.5	Arthur Dent	A Sermon of Repentance
13.14	Wm King	The strait Gate to Heaven
23.28	Dr Plagfire	